

sweet "Sister Marys"

sweet "Sister Marys"

now, one of the sweet "sister Marys" devote their lives to the good of the race. B. S. Nichols, of the Spiritual Prayers, Brooklyn; Judge Abraham S. Daley, of New York City, and formerly Mayor of the city, a lawyer of eminence, standing high in the practice, and who, fortunately for me, has been a fair to have many workers before him; Prof. Dean, of the City, and Mr. Heilmann, chairman of the Board of the New York City, and Mr. Bartlett of New York, and many others.

I have been waiting to see a second appeal in the JOURNAL of some of the respectable manifestations that have taken place. Dr. McKee since the account in the JOURNAL of the 12th inst. has been written by him and Mr. H. A. Newton, so one else prepares it for you, I am sure. The re-organization of the Church, the experience in England and the work of the Society for the promotion of the work, and the Society for the promotion of the work, which I have verified by eye-witnesses and parties concerning nothing at second hand, and in the JOURNAL of the 12th inst. I have been exact enough to see.

the particulars of the wonderful recovery from the dead," or its near equivalent. Dr. Monck was privileged to see the patient, who, after lying upon the table thus restored, and the combined surgeon, can speak with authority in the following report for the benefit of the public:

WALTON, N. H., June 10, 1876.

After lying nearly half a day in the arms of the physician, caused by a complication of distress which were much intensified by a fall which injured the spine and provoked a most nervous condition, which rendered itself in involuntary motions of the limbs, and in the face, which were likely to settle her at any time, she rose to her feet. She did not, therefore, or some time previous to the more perfect silence to which I am about to refer, she was able to walk, and at any ordinary time in the street cars—our cars hereupon upon the street for fear of these spasms, which seem to me to have been of the nature of cerebral-epilepsy, or of the condition called "epilepsy of the face," and in the intervals of quiet, of which I am not sure.

Her restlessness of nerves and condition of character have assisted her recovery, when she had much better have been left alone, and in the evening she has been obliged to remain in bed for several days, suffering from constant spasms, and having been able to retain food or sleep, or stomach for a longer time, than she has given credit for.

Her friends, knowing of Dr. Monck, resorted to his presence, and in the evening of the 10th October, he visited and treated her with much success, evidently bringing her

[illegible]

ROMANCE AND GENERAL REFORM

VOL. XXXI. { JOHN C. HUNDT, EDITOR AND PUBLISHER. } CHICAGO, DECEMBER 10, 1881. { \$1.50 IN ADVANCE. SINGLE COPIES FIVE CENTS. } NO. 15

There are many points of history raised by this inscription, but it will not suffice to say that from the earliest days of Babylonian history the city of "Sippar of the Euphrates" was famous for its religious life. The excavations, therefore at Abi Nabba have restored to us the ruins of the great temple of the sun-god, "the house of light," in the Chaldean Babilonia. The excavations have also shown the fact that there was a second city of Sippar whose ruins were prominently marked by the mounds of Dayr, and which was dedicated to the goddess Anah, and the two cities were to be identified with the two cities of Sippar which are mentioned in the Hebrew writer of the second book of Kings. This discovery is greatly enhanced by the further discoveries made by Mr. Rassam in the famous grave mound of Glaidan. The excavations have shown that the mounds of Dayr and the mounds of Abi Nabba, some two miles east of Babylon, have restored records which prove that beneath these ruins were the remains of the temples and palaces of the kings of the first and second Assyrian empires, and the great political countries of Babilonia. In the southern portion of the largest of the two mounds at Abi Nabba Mr. Rassam found extensive remains of buildings, chambers and corridors, and the inscribed tablets.

Chemical books talk learnedly to you of atoms, but they have never been seen by a human being unless he was a clairvoyant in a spiritual state. To the scientist man they are but fancy. Examine and you find only molecules. Examine further and you come to radiant forces; and that is where the scientist leaves you. In the period of growth, starting with birth, there is rapid accumulation of matter. Matter drives the chariot. We love the world, its pleasures, its shows, its life, it predominates over being.

Pre-natal Influence.

BY HUDSON TUTTLE.

THE RELIGIO-PHILOSOPHICAL JOURNAL has recently given considerable space to the subject of "Pre-natal Influence," and those who have written, have treated it thoroughly and exhaustively. Although most delicate to treat in a popular journal, it is read by all classes. It is one of vital importance, and it may be well questioned if the feeling of modesty which prevents the discussion of the subject should not be ignored. No "second" birth can retrieve the influence of having been badly reared at first. Science comes with tardy step to this most important of all her promises. Education of children by one or another method, and the training given by the mother during early years, is nothing to the earlier training or preparation which is scarcely thought of.

A child to the parents is not only a bond of union but a revelation, and a legacy to posterity. Of the influence of the mother over the immortal creature, to her care enough has already been said, and no one can dispute her empire. What then remains? The writer wants to think that pre-natal influence traces the beginning in the mother. It certainly is going back a long way and yet it is a link in a wide distance to travel to the beginning. If the mother has no sense of influence, what of the father? Let not the mothers of the race be alone held responsible. If the mother plants a seed, the father is in the seed. It is a positive science that the father's influence is in the seed. His complete success depends on the perfection of the seeds he plants, so we should find that potent as the influence of the mother may be, she can not develop perfection from imperfect seeds. I want to call attention to pre-natal influence, to the influence of the mother, I can recall a case of men in my acquaintance whose wives were mothers of children—some of them all their children—because of disease, active or passive, in the fathers; other cases come to mind of intellectual weakness, moral obliquity, and of beauty centres in children, the cause and blame of which attach to the fathers. A pure sweet and gentle motherhood has been talked and written thousands of times, it is not time to talk of a pure, intelligent and moral fatherhood?

HAPPY THOUGHTS.—Richer considers the best antidote against moral depression can be found in the habit of calling up the memory of our brightest moments in the dark hours of despondency, so that in the dusty struggle and turmoil of daily business we may carry with us the purifying influence of a high idea of human conduct fearfully and powerfully expressed. "Superstitious people," he says "carry amulets externally on their breasts, but a store of happy thoughts within will be a more effective shield against the encroachments of that dire enemy, melancholy."

The young man or woman who must forsake society because of mortifying freckles, skin, rashes, pimples and itching excoriations of the face, should use some of Dr. Bennett's Skin Cure. It cleanses the scalp and is good for the toilet.

In peace patriotically we must insist only in this—that every one always before his own door, mingles his own business, also learns his own lesson, that it may be well with him in his own house.

Regulate the Secretions. In our endeavors to preserve health it is of the utmost importance that we keep the secretory system in perfect condition. The well known remedy, Kidney Wort, has specific action on the kidney, liver and bowels. Use it in place of doing with vile bitter or drastic pills. It is purely vegetable and is harmless in its action. It is prepared in both dry and liquid form and by druggists everywhere.—Reading Eagle.

A swimmer becomes strong to taste the tide only by frequent practice. Let Dr. Bennett's Kidney Wort be your constant companion. If you practice always in shallow water, your heart will assuredly fail in the hour of high tide.

If the mother is feeble it is impossible that her children should be strong. Let Dr. Bennett's Vegetable Compound be a perfect specific in all chronic diseases of the sexual system of women. See Dr. Bennett's Circular, P.O. Box 383, Western Avenue, Lynn, Mass., for pamphlets.

In order to have any success in life, or any worthy success, you must resolve to carry to your work a fullness of mind, and not merely a sufficiency, but more than a sufficiency.

To Consumptives. Reader, can you believe that the greater ally of one-third of mankind with a disease for which there is no remedy? Dr. R. V. Pierce's "Golden Medical Discovery" has cured hundreds of cases of consumption, and men are living to-day healthy men—whom physicians pronounced hopeless because one lung was almost gone. Send two stamps for Pierce's pamphlet on Consumption, and Kindred Affections Address World's Dispensary Medical Association, Buffalo, N. Y.

The German proverb, "If I rest, I rust," applies to many things besides the key. For your rust, rusts the key. If you do not die for its winter state is only a half rest. If the eye rusts, it grows dim and blind. If the heart rusts, we cease to breathe. If the heart rusts, we die.

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supposed to be in the proportion that we ascend from the lowest toward the highest of these ecclesiastical offices. When we reach the Presidency, the authority is absolute, not only in spiritual, but also in tem-

that the omnipresent power is constantly exercised through the Holy Ghost, which is described by some of the writers as consisting of an infinite extent of infinitesimal particles of reduced and intelligent mat-

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Constructive and Destructive

Constructive and Destructive Spiritualism.

This new, free, broad religion may, where each one assumes to be a law unto himself, give license to all to exercise their natural tendencies and peculiarities; hence, while

2. Hence the importance of moral teachings, higher ideas, and more of the great vital truths of our philosophy. If we have a truth, philosophy or religion, it should be known, taught, and lived, and about it organic action be based. Has Spiritualism a moral code? If so, why have I so often heard taught by its teachers that each one should live true to his or her intuitions, angel guides or influences? Intuitions are largely the result of surroundings, appetites, habits and hereditary tendencies. Angel guides, spirit friends or influences are those that earth life or after-knowledge has made true. Hence we need to profoundly realize and accept the teaching that perfect lives and the highest truth can be attained in perfect obedience of all, physical, mental, spiritual and moral laws.

Mediumship is one of heaven's most noble gifts, yet like all others it may curse as well as bless its possessor and those who

worldly at its shrine. Paul warns us against witchcraft when speaking of the works of the flesh, yet commands and encourages the cultivation of spiritual gifts. By witchcraft is meant a selfish, material, mercenary, deceptive and passionful use of this power. Our cases have been cursed and put in bad repute by mediums who had rare gifts, but who allowed egotism and avarice to destroy their usefulness and purity. While I believe in defending and supporting all honest, true and devoted mediums, whether their gifts be small or great, I also believe in holding mediums just as much responsible for their conduct as any one else. Proper conditions, charity and patience with the sensitivities of mediums, is right, while covering up, excluding or persecuting is wrong.

physiophysiology or therapeutics, diagnosis. Disease perfectly, the description and explanation of pathological conditions plainly showed that the controlling spirits *within* earth-life, had known the nature of disease and their human system, but the latter was not yet developed. I was developing and knowledge that they would transmit the ideas only in a very imperfect manner. While the unprejudiced investigator could plainly see manifested knowledge superior to that which he could himself attain, he could not see that the controlling influences could do but little compared with what they might have done, on account of a want of medical thought, study and culture on the part of their instruments. Hence, while I would encourage them to become a more competent speaker, magnetic healer and clairvoyant physician, I would encourage them to better their own good and that of others, to be-

Constructive and Destructive Spiritualism.

BY A. B. SPINNEY, M. D.

Modern *Stropharia* is if its present unorganized and chaotic condition, often reminds me of a mighty river swollen beyond its banks by a spring freshet. Such generalization is not, however, altogether unjust; some of these from mountain springs, which are clear as crystal and as pure as the ice or snow! Others come from swamps, mixed with decaying vegetable matter, and are turbid and muddy. Some are sleeping, falling, dashing, and growing more and more. Others meander through alluvial soil, mud and silt, bearing along what is called "mud" and "silt" in the language of river-drift; small, at first, low, and shallow, but growing larger and larger until a mighty, powerful, restless torrent is formed, which sweeps along, field, plain, swamp and valley, and is called "flood" in the language of the water. The stream does not form the flood, the flood does not form the stream; the flood, timber, levees, dirts or silt which it bears on its surface, or in its waters; all these were formed from other and previous floods. The flood is a beautiful thing, does not form

1. Negation and ridicule of the follies and ignorance of past religions, with nothing to put in the place of what we tear down, is destructive. The ignorant Methodist exhorter, with his Bible in his hand, all of which he believes to be inspired, who goes into the country schoolhouse, takes the old book as his foundation and then teaches temperance, virtue and industry, and who shows by his face and acts that he thus lives himself, is doing more to reconstruct society, than the most eloquent scientific scholar who may ridicule the apple, quail, mule and bear stories, and give no high moral religious ~~idea~~ in place thereof, to light, stimulate and encourage each one to lead a pure life.

Though as none and reason may not comprehend and define the Infinite force which permeates all Nature; though we can only behold the phenomena and watch their results, yet our spiritual nature can reach up and onward as we cultivate, unfold and truly learn to live and worship. As the tree grows, straightens and repairs itself from frost, fire and sleep, so the human instrumentality of its complicated laws, as the spirit grows larger and stronger with more lofty ideals, purposes and aims, in proportion as it drinks and feeds from the Infinite fountain. Hence we need in the construction of our new temple, more true worship, more continual prayer—no how many words, but more of the true spirit of our Father's love, of His will, of His life, more of His power, more of His wisdom, more of His love.

6. Another fearful superstition and one just as demoralizing as many of those our orthodox friends hold, is this: The child-like faith with which many Spiritualists believe, endorse and act upon every thing they hear, without the least inquiry as to its truth. They think that each communicant must partake largely of the instrument through which it comes, even though it might be word for word and thought for thought, the same as the poor ignorant peasant. As a result infallibility is ascribed to the medium. As a result the ignorant are not more ignorant than were persons passing to the life beyond! I have seen wonderful proof of knowledge, far beyond that of the medium, and characteristic of the highest intellects, in the utterances of the unpoised business and prescriptions, all proving continued existence; but I have often seen far too much importance attached to communications; had the same money been given to a poor lawyer or a well educated physician, and the same advice given in wisdom and property. Chivalrous power and manhood of various forms, are often hereditary or natural gifts, but mediums are instead of trusting solely to their gifts and the aid of the spirit world, they are told that, "the Spirit will not allow them to read," should improve all their gifts and be led by culture; that higher influences may be brought in sympathy with them, to a greater amount of good to be done.

How shall we correct this defect, and make ourselves a constructive people, with premises upon which all can stand and unitedly work for the good of each other? The answer is simple. We must be published as we endorse, advocate and predicate our faith upon such ideas, phenomena and practical truths, as all can readily agree with and defend, letting their previous habits of thought be what they may. What has been the cause of our failure? The primary influence of spiritualism, has not been the influence of its exponents, but the course pursued by its advocates, in fostering, teaching and partially assenting to every form of shade of ignorance, spiritualism, and superstition. Spiritualism, in fact, knows no illustration, it is patent to all who are conversant with the progress of our cause during the last thirty years. While it may be profitable to maintain a position of neutrality, and to avoid all shades of discussion, social, moral, scientific and religious, yet the only true and successful method of organizing and doing aggressive and reformatory spiritual work, is purely and truly sectarian, with no compromise, no concessions, no compromise, no concessions, and no concessions. It is not to be sought, and it will not be understood by us, and held out to the world as our distinct creed; but all collateral utterances however worthy of discussion and investigation, we have no right to adopt.

7. Experience has demonstrated to us that public circles are injurious, as a rule to the cause, and unfavorable to the highest condition of men's minds, and often detrimental to health, yet no duty is more important and attended with better results, than the maintenance of private circles.

-CHICAGO, Ill. (AP)—

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Religio-Philosophical Journal

JOHN C. BUNDY, Editor.
J. B. FRANCIS, Associate Editor.

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CHICAGO, ILL., December 17, 1881.

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"Spirits in the Flesh."

Psychological questions are being more thought of and discussed than ever before, for our popular psychology is weak and fragmentary, based on no adequate conception of man's inner life.

The National Labor Tribune has a correspondence, "No Sign," from whose communication, under the title at the head of this article, we quote. He says:

"Sympathetic impression is as old as humanity. 'As face answereth to face in water so the heart of man to man.' It is one of the many ancient and noble declarations of this fact. 'Jesus knowing their thoughts' is an incidental reference to the fact that the mind of one man receives and understands the thoughts of another man's mind. The world is full of proofs of these wonderful things, if people will but investigate carefully and consider the facts rationally. Persons of fine organizations may be saved from trouble if fully informed and instructed in these matters. Thousands of people, during thousands of years, have testified that they heard spirits, or heard voices, or heard people talking, when others could see nobody and hear nothing. These have been called 'ecstasies' and 'trances' and have been put into those portions, mislabeled anywise, there to end their days—and why? Was it not because their superior mental receptivity enabled them to appreciate the electric vibrations emanating from the evolution of thought or by the words of others, or perhaps far distant talkers? Of course, all those less highly endowed with mental perception (or reception) would be mentally electrified by these vibrations, without hearing ordinary audible sounds well enough.

"Asylum superintendents say those who hear voices or people talking are the hardest to cure. No wonder they are hard to cure, if, as above, they are hearing things that others cannot hear. They know they hear, and to cure them (make them think they did not) would be to delude their minds—and then they would be, so far at least, crazy as enough. The ignorance of the patient and the ignorance of those treating such cases have gone hand in hand. Everything not understood has been called 'insanitation' or the disordered fancy of an unbalanced mind. Consequently, such things have never received the attention given to less important mental phenomena, and have never been subjected to a thoroughly practical and searching investigation of a scientific character calculated to determine the truth or falsity of what patients strenuously contend for as facts which everybody ought to believe in."

This is a good plea for abused patients, victims of the ignorance of keepers of insane asylums; but we should remember that these keepers are only in ignorance common to the multitude, and so not judge them too harshly. Light for them, and for all, would be a blessed relief, for their poor patients are in the correspondence from whom we quote says: "It is almost certain the exact truth about the prison doors, and the oppressed go free—no, it is to be hoped, without reasonable compensation for years wasted in dungeons, while being robbed of liberty and the pursuit of happiness."

The Tribune correspondent's statement suggests a fact that Spiritualists will do well to bear in mind—the mind-reading faculty of finely attuned nature. There is a tendency among some of us to attribute to the mind-reading faculty and the clairvoyant's power, and a regard for those who are owning the JOURNAL.

seem to magnify our spirit friends. There is no doubt that a part of what is called mediumship is mind-reading, with no spirit aid, and whatever is in and of our own life we should credit to that life, and so exalt our conception of human capacities and possibilities. It is interesting indeed to get into the way of concluding, as some Spiritualists do, that any wonder of eloquence or power, any fine aspect, any insight of character or knowledge, or the thoughts of others must come from outside spirits from a higher life. All this makes a man at best only an inspired idiot, and when the dust of insatiation dies out he lapses back to his normal idiot.

"There is a spirit in man that giveth him understanding," and his own unaided powers are capable of lofty flights, of stupendous achievements, of acute penetration even into the very souls and minds of others. Self-reverence is but justice and wisdom, and it is folly to count ourselves pawns; that spirits beyond us may be vented as rich and lose their power, may find respect, may inspire and mind reading and know how wonderful a man!

But this "NoSign" evidently thinks there is no sign from the life beyond, no spirits visible to mortal eyes, no celestial voices that our dull ears can hear, no light of our very thoughts. Here is his mistake, for the Spiritualist has volumes of facts that no human mind-reading can solve, no powers of ours accomplish. We want the greatest object in the flesh and the greatest of men in his future celestial body upheld and illustrated, that we may reverence ourselves as we are and as we are to be.

Mentalism in the First Degree.

The New York Times of the 15th ult., under the above title, states that "a party of drunken fellows became excited while discussing topics of religion in a saloon, when the discussion degenerated into a free fight and one of the party was stabbed with a knife." The fight was a small scale. The sell of Europe is every part has been eroded with blood shed by professed religionists; just as if the Divine Power which actuates the universe was incapable to protect its own children and glory without their mediation and their murders. Apropos of this, it may be mentioned that the New York Observer, professing to be "religious," in a recent number undertook to beg its readers to believe that the Government (of the U. S.) acknowledged the necessity of a belief in "God" by requiring the chief magistrate and every other officer to acknowledge God before they can begin to receive the country. "The fact," it said, "is that the Government is to be trusted to the people the absurd dogmas of pseudo-religionists: one of the entering wedges to get a God into the constitution. No subject now more ready to be taken to the country with blood, as this preposterous charge of the constitution. Failing of success before the people, its advocates now are attempting to secure their aim by an indirect method, by using the Government in the constitution. Of course the statement of the Observer was a false statement, and it has been compelled by Oliver Johnson, a Spiritualist, to retract it. Mr. Johnson's letter published in the Observer of the 17th ult., clearly shows that the requirement of the constitution in such case is simply "I do solemnly swear (or affirm)," and that there is no mention of God in Christian prayer, or any other solemn oath. It is the whole matter turned on its head, and Mr. Johnson deserves much credit for compelling the Observer to take a back seat in its ignorant or fraudulent use of the language of the constitution. Mr. Johnson's letter is the proper verdict against all who aid or abet the foisting of religious tests on any unwilling citizen. Blood in some manner is sure to be shed in consequence. Such is the lesson of history."

A Pair of Delicate Scales Wanted to Weigh the Honor in the Baptist Church.

It certainly would gratify the curiosity of all honest men to know exactly the amount of "honor" among the members of the Baptist church of Morgan Park, a suburb of Chicago. When their church building was in process of erection, \$3,000 was needed to complete the same. A gentleman, Mr. Sard, was appealed to for a mortgage-note, a number of other persons having indorsed the instrument. He was assured that his responsibility in the mortgage was purely nominal. When the mortgage became due, he was forced by the holder, and of all the men who had indorsed the note, Mr. Sard was the only one with any visible property. He was obliged to pay \$1,700 as his share of the debt. Mr. Sard, Mr. Goddard, Dr. Evans and other prominent Baptist divines were co-signatories with Mr. Sard. At the regular weekly meeting of the Baptist ministers in this city, Rev. Dr. Rathbone (who did not see the mortgage) had said to Mr. Sard, to sign the mortgage. We had a pair of scales sufficiently delicate to weigh the amount of honor in the Baptist church—especially with reference to the mortgage, we will give the same in figures to the world.

A welcome Christmas present to the editor and publisher would be the payment of arrears and a regard for those who are owning the JOURNAL.

The Orville Affair at Clyde.

To the Editor of the Religio-Philosophical Journal:

Permit me a word in regard to the Orville Clyde case. I am a Spiritualist, and through her "organ" persists in concocting the "fact" of her exposure. I will state for the benefit of those who desire the truth, that I was not in Ohio at the time; nor did I know Orville Clyde until he was in the city, nor that she had been caught in her tricks, and had pleaded guilty to the same in open court. I learned of this from a Cleveland paper on my way home. My only action in connection with this case was to compose and mail half a dozen papers containing an account of the case, and thus a cause given by her at the residence of C. Hunter, in Clyde. I was fully satisfied of her performance on that occasion, and the deepest kind of trickery, and I do not now believe she ever was or ever will be the instrument of a genuine materialization.

A scandalous sheet which undoubtedly lives on at the price of one cent, is intended to blacken an entire community, in her interest. It has assailed a whole village, the average intelligence of which is not higher than the editor of this issue on the body of respectable citizens would have to spend an ordinary life time in order to acquire a proper growth, before he could rise to the dignity of such a charge. It is a shame that so wicked and depraved effort to defame an adventure has been given to the world.

These parties who have been so traduced by the organ of Orville Clyde, are intended to her own fraud in open court, have made their affidavits to the facts in the case and have refused to sue to you, and hope you will publish them as an act of simple justice. I am sure you will be glad to know just what the facts of the case are. Fortunately the facts of spiritual intercourse between two well educated persons, phase, to be in any way affected by the exposure of Madam E. S. 1881.

Clyde, O., Dec. 8, 1881.

It is not surprising that Mr. French in common with other Spiritualists of Clyde, should say: "I do not now believe she ever was or ever will be the instrument of a genuine materialization." In this opinion Mr. French and his townspeople will find themselves supported by thousands of Spiritualists and thousands who are inquiring. The fact that she has been so traduced in its possession that Mrs. Orville Clyde is a medium for formal materialization, and that often some very small portion of her customary exhibition in bona fide materializations is intended to protect her from being an individual devoid of the moral, social, results in producing a character more dangerous to the welfare of the community than is the bank-note counterfeiter or the thief who comes upon the financial system. "Orville," with just enough of the genuine to serve as a varnish for her wares, trades upon the sacred love of the living for the dead. 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Open For Ladies and Gentlemen from 7 A. M. to 8 P. M.
1 A. M. 1911.
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re the temples of the Spirit-

Where are the temples of the Spiritismists, the people who boast the best religion in the world? Where do we see them practicing a cult so confidently and with such confidence to the church, on this day or any other? Are the children and adults—who must be children sometimes—trooping into the pleasant—not to say magnificent—temples of the church, to the church where they expect to be entertained and properly instructed as to the significance of the event commemorated, and what they are to do? No! It would be quite enough of place to go to Church, to the public halls, dancing saloon, etc., where the Spiritists usually hold their meetings, and besides might need for the use of the church.

Alas! that people so blessed should be so neglectful of their duty to the public and the rising generation, as to fail to provide temples of their own dedicated to the use of the people! Alas! that it is true that the children of the church, the rising generation than those boasted children of light."

It is to be feared that many Spiritists are

sidering that it requires no self sacrifice on their part, for the truth, no special reward.

dering that it requires no self sacrifice on their part for the truth, no special, penitential, or other, fast rooted deep in the soil of human nature, and that it is the only way of bringing forth its legitimate fruits in human society. Are we really a people needing the stimulus of a little or much "hell fire" or the fear of a vengeful God, pushed into the performance of our necessary duties? Should we be urged to supply themselves with the mostly services of attractive speakers, who must usually go into unclean halls to minister for the angelic messengers who come to bring man to God, but feel that those who touch the tips of our inspired teachers will ascend first from the celestial spheres are worthy of as much honor as the Christian's God, and should at least have wholesome surroundings where they control their instruction? Thus, the temples of the gods of the Hebrews were sacred to their waste and smoked with incense; Christian churches and even heathen temples are hallowed, and no unclean noisomeness (except that of the temples) is allowed to enter. Thus, the temple of the Lord is by a most important natural law, why Spiritualists, understanding, habitually disregard.

I know Christians who scrimp themselves in the expenditure, that they may contribute to the Lord's treasury and they are happy in the blessings which come to them from having pleasant churches, well furnished, and pastors to act as teachers, and friends in affliction and joy; in having weekly meetings, baptisms, etc., etc.

I look for Spiritualists as consistent, as self denying, and fail to find many of them. I see them scattered as sheep without folds or shepherds, literally starving, spiritually.

I look for Spiritualists as consistent, as I look for Christians, to find many ways of them. I see their children, their shepherds, or shepherds, literally staring, spiritually, for what they might have, with some well directed effort. They enjoy their faith extremely. O yes! Did it be so many a faith as I have seen them forget the claims of the public upon them, and to hand on their children to the churches to be molded into good orthodox Christians by the means which the maintenance of Christians provide. Competent inspired teachers may be needed everywhere. The faithful effort may devote his life force to the work of disseminating spiritual truth, but his reward is meagre, and what wonder if his heart should almost fail him!

The less the people have of a religion that is not theirs, the more they will be better for them. I believe that the right sort of Spiritualism is aggressive, that it will, through its true victories, storm the strongholds of error, turning the weapons of the enemies of truth upon themselves. It conquers selfishness. It is victorious and must be so. True spiritualism with sense to mind, the effect upon society where there is intelligence and spirituality enough to enable it to take root.

Let us hope the day may not be far distant when the enthusiasm of Spiritualists will be able to be a source of strength, using their own, by the way, the same with the churches. Upon them, some of us must "hang our hats upon the willows" and lament the barrenness of our Zion.

Spiritualists, however, attach no special significance to the recognition by the Vatican of the birth of Jesus, but rather to the anniversary of the birth of Jesus, nor the customs or exercises attached to observance in the past. If it could be definitely established that no such people as Jesus ever existed, only as a myth, it would not deprive the people of their social enjoyments, would survive the shock and the happiness and joy imparted by observance would continue. Tyler is so forth in his "Primitive Culture," that the Roman winter-solstice festival as celebrated on December 25th in connection with the birth of Jesus, is a festival that has to have been instituted in this special form by Aurelian, about A. D. 275, and that the festival the day owns its opposite name, the Birthday of the Unconquered Sun—a with full symbolic appropriateness, though it is not a festival of the Christian era, as it appeared in the Western Church when it was adopted to have been generally introduced by the 4th century, and whence in time it passed to the Eastern Church as a solemn anniversary of the birth of Christ. Tyler—eminent authority—may trace the origin of Christmas to the Roman winter solstice festival; eminent infidels will prove that the relationship supposed exist between God and Jesus, has no existence, and that it may be safely assumed that the latter is simply a human being, possessing all the frailties and weaknesses common to human nature, and yet associations that cluster around and spring from this day, will remain, and the portions of the year will continue to young and old alike, will become as the year. We are decidedly in favor of recognizing this holiday, regardless of its origin.

The *Eastward Position* is that posture of the Priest at the Altar which best holds before God the people who are gathered in the head of the congregation, their representative before God, offering up their united prayers to Him; and he is the representative of the people, the representative of Christ, the ordained steward of God's Mysteries. Hence when he speaks to God on behalf of the people, he turns from the people and bows his head toward God; and when he speaks to the people, he turns toward them, and his words of intercession; when he speaks to God for the people for God, as in absolutions, exhortations and benedictions, he turns toward the people.

We do not find any thing about the style or manners of the people of Deuteronomy. The "saint, anisee and cummin" of Deuteronomy seem to fill the good man's mind, a pint cup cannot hold a quart.

Mr. Emma Hardinge Britten says that she is eager to speak on behalf of the North of England; December 14th, Birmingham; 11th, Oldham; 18th and 19th, Manchester; 24th, 25th and 26th, Batley, &c. Britten can still form some week-end engagements, but her Sundays up to the third Sunday in January next are all booked.—*London Spirituallist.*

"Spiritualism at the Church Congress."

The JOURNAL's regular readers will recognize behind the nom de plume M. A. (Oxon), one of the talented and indefatigable writers on Spiritualism in its phenomena, philosophical and religious phases. To him was assigned the task of preparing for publication the missionary pamphlet covering the most valuable part of the discussion at the late Episcopal Conference at New York City. Before this paper reaches our subscribers we shall have our American edition of the work ready for distribution, and in order to refresh the memory of our habitual readers and for the benefit of those who will see this paper this week possibly for the first time, we republish the introduction written by M. A. (Oxon) for the English edition:

"There is abroad a spirit of inquiry into the phenomena and philosophy of Spiritualism, which has been stimulated by the recent discussion of the subject at the Church Congress. This leads to frequent search for some information as to the methods by which a man may see for himself what he hears much about, but for which the past years received a great number of letters on these subjects, and have felt the difficulty of having no simple and short pamphlet to which I could refer my correspondents for the information which they asked. The late Congress seemed to give opportunity for remedying this defect.

No apology, I hope, is needed for preserving in more permanent form the best thoughts elicited by the discussion, and the reflections to which they have given rise in a mind that views the subject from a different standpoint to that which Dr. Thompson and Canon Wilberforce occupied. It will take a serious student of the part of the clergy of the Established Church to estimate one of the great spiritual movements of the age should have wide recognition. Spiritualists will not agree with me even with a serious student, but they will agree, I think, in acknowledging that the claims of Spiritualism to serious notice were recognized, and that the old bad spirit of exclusive bigotry and sectarian intolerance, which has so often before called the 'ecclesiastical boob-poo,' which is the modern substitute for the 'anthemology' of less tolerant days, was conspicuously absent. Inquirers will gather from this discussion a higher idea of the importance of the subject which we are investigating, and may be able to see how far some of the arguments employed will stand logical sifting.

"To the end that the pamphlet may supply an answer to the inquiries which are added to the Church Congress report some matter that will be found useful to those who know little or nothing of Spiritualism. Such persons are very commonly possessed with erroneous notions, and are in the hands of the so-called exposures of tricks, and imitations of psychic phenomena, which confounders thrive by making. They do not discriminate between the real thing and the stage counterfeits, and are in the hands of opinions of experts which will throw some light on the value of these conjuring exhibitions.

"Some unformed persons regard Spiritualists as a curious body of enthusiasts, with much imaginative power, and a small mental calibre. I have added a list of men who have looked into Spiritualism, and have found some, at least, of its phenomena to be real—the world respects these men as intellectually eminent, and some of whose social status shows that they have an important stake in their country, and cannot, therefore, be classed as mere reckless and enthusiastic innovators.

"I have also specified a few good books of the vast and daily increasing literature of Spiritualism and kindred subjects. In doing so, I by no means wish to give undue prominence to any. I have been guided by a desire to pick out such as are of the most useful to an unlearned student, and have necessarily omitted many that are of great interest and value.

"Lastly, I have put together some hints as to practical investigation which are of the result of experience, but which are mostly the conclusions of one mind, and are by no means uttered dogmatically. There are many rules and regulations in print; but I have preferred to leave them to a separate circulation, and print others which I hope may be useful."

"We have made some additions to the work and some changes in the matter under the head of 'The Literature of Spiritualism' the better to adapt the work for American circulation.

"We know already where to place some two thousand copies of the pamphlet and hope within thirty days to send out at least ten thousand. The price of this forty page pamphlet is \$6.00 for 100 copies, \$6.00 for 500 copies, and \$10.00 for 1000 copies delivered at any express office in Chicago or \$6.75 for 100, \$6.50 for 500 and \$10.00 for 1000, if sent by mail; 6 copies for 50 cents. We hope every subscriber will feel a disposition to order as many copies as are suitable with their means and ability to circulate. Address

JOHN C. BUNNY, Chicago.

Can man reach and pass the age of 100 years? is a question concerning which physiologists have different opinions. Hoffman was the first one to believe that the age of the extreme limit of human life. In his opinion, man becoming adult at sixteen, ought to live six times that age, or to 96 years.

Current Items.

Dr. E. D. Babbitt has moved to No. 200 Main Street, Cincinnati, Ohio. We hope every habitual reader of the JOURNAL will forward at least one new subscription before the year closes. Bible revelation is going on in Germany. The New Testament was finished about twenty years ago, and the revisers are now putting the finishing touches to the Old Testament. Wednesday afternoon, December 21st, at three o'clock, there will be a Piano Recital at Fisk Hall, by Wm. B. Sherwood of Boston. The programme is an excellent one.

When subscribers renew their subscription, they will please watch the tag on JOURNAL, and if the figures are not changed in three weeks time, by notifying us they will save trouble. Fred. Douglas is reported to be worth \$100,000, with an official salary of \$7,000 per year—a romantic and pleasant sequel to the life of a once oppressed and indigent slave.

Three editors of three liberal newspapers published at St. Augustine, Fla., have been excommunicated from the Roman Catholic church for publishing articles attacking the Catholic clergy.

Brooklyn, N. Y., rejoices in the possession of its "First Identity Church." The name is derived from the attempt to trace the identity of the ten lost tribes of Israel with the Anglo Saxon race.

It took the missionaries in Zululand more than ten years to make their first convert. The American Bible Society has now in press a translation of the Scriptures in the Zulu tongue.

The free distribution of Bibles and Testaments by colorists among the Mexicans in Southern Mexico, it is said, has recently ended in breaking up the "Holy Brotherhood," a society of flagellants.

"Martin," said the pious husband, "them wicked doctors are allowing their children to play with guns that great danger to me. Tomorrow I'll stick the dog on their chickens. The judgment of heaven must be visited on 'em in some way."

"Will grow no more under our trees?" Mr. Paine asked. The shock which has now in the development of plants. Plants in flower in a green glass frame wither and die as though they were in darkness. M. Regard finds that plants specially require the red rays. If sunlight is deprived of the red rays the plants soon cease to thrive.

The town of Lodi, Ill., deserves special mention as illustrating that Christian unity which ought to be world-wide, but which is in the hands of the few. In that town on Thanksgiving day all denominations united in religious exercises. Father Reilly of the Roman Catholic church speaking on the "Ideal of the Christian," and the Rev. E. E. Hunter, the Congregational pastor, on the "Mission of America." This is one of the hopeful signs of the times—Christian Unity.

Mr. Spurgeon, speaking of the Revised New Testament, said that its characteristic path and point of truth, says "It is a valuable addition to our version, but it will need much revision before it will be fit for public use. To translate well the knowledge of two languages is essential; the men of the New Testament age are strong in Greek, but weak in English."

"Zöllner's Transcendental Physics," translated by Mr. C. C. Masser, and finely illustrated, has been reduced in price to \$1.00, postage 10 cents. This valuable work is a record of experiments made by Prof. Zöllner and others with the world-renowned medium, Henry Slade. The book offers scientific proof of the claims of Spiritualism and at the same time is interesting to read by the thousand. The English edition containing the same matter is sold at \$2.00.

A popular preacher recently quoted the dream of a seer, who saw a man in great sorrow, and asked him the right foot. He asked why that was released. "This man," was the answer, "is being punished for his selfishness and indolence, and was never known to do a good deed, except that he once kicked a tuft of fresh grass to be tethered or standing in the hot sun, and for this one act the life is saved from torment."

Orthodox Christians spend millions yearly in supplying printed matter to the unrepentant. Supporting Spiritualists in their efforts to extend and to sell the pamphlet, "Spiritualism at the Church Congress," to their Christian neighbors who are now taking all on faith and having a dreary time of it. Let us show them "out of the wrong" and point the way to the path of knowledge of a future life.

The American Bible Society has been engaged in many quarters, but escaped the criticism of the religious press until the Independent concluded to fire a hot shot or two into its corporality. It denounces in it "a certain kind of bearing which sometimes takes the form of cowardice and fear to offend, and sometimes of greed. For the latter quality, as concerns its avowal for Ignorance, it enjoys a bad distinction among the members of the Society. Where it is a manifest that a testator made his benevolent legacies in the belief that his estate would be richer than its probate proved it to be, other beneficiaries compromise with him, and the testator's estate is a manifest injustice should be done them." "But," according to the Independent, "to this extent the American Bible Society is a discreditable exception. It has the reputation of being a body of men of good and decided blood with the power of the pen."

In his opinion, man becoming adult at sixteen, ought to live six times that age, or to 96 years. The Independent adds: "It will not do to devour widows' houses, and for a pretense to give away bribes."

A Christmas surprise of arrangements from those indebted for the JOURNAL will not disappoint the publisher.

The authorities of the city of Hamburg have arrested and imprisoned a Mormon Elder who had been some time since expelled from that city for endeavoring to make proselytes, and persecuting them to the death. His return to the scene of his former operations for the purpose of renewing his propaganda.

Prof. J. H. Buchanan and Mrs. Corolla Humphreys Decker were united in marriage, Monday evening the 12th inst., in New York City. "Dr. Buchanan seemed to be the youngest person present," says our correspondent, and though the bride is hardly as old in years, Prof. Buchanan being sixty-seven, yet the JOURNAL supposes the worthy Doctor's vivacity made him appear the younger. "Here's to you and your family," says you live long and prosper," undoubtedly telephone" Tip Van Winkle, and the JOURNAL joins in the sentiment.

Dr. E. D. Babbitt writes to us that "Mr. R. W. Sauer, one of the most remarkable of all test mediums has now located at 288 Hopkins Street, opposite Lincoln Park, Cincinnati, Ohio. People can bring their own doubts to rest by consulting him. He can lead directly before their eyes in broad daylight, the pencil will be heard to write for some time. On opening the slate a full communication will be found from some departed spirit, and the spirit will be in full and with their own hand writing. It is the one whom Mr. E. S. Sargent has quoted from in his 'Scientific Basis of Spiritualism.' He will sometimes give a score of tests in a single sitting."

The Verification Society held its first regular Conference in the West last October, 1881, at the residence of Dr. J. H. Buchanan, 288 Hopkins Street, Cincinnati, Ohio. The attendance was large, and the interest deepened as the Conference proceeded. Prof. G. H. Brooks and each in his way, demonstrated the power of the human mind to receive impressions from the spirit world. The Verification Society held its first regular Conference in the West last October, 1881, at the residence of Dr. J. H. Buchanan, 288 Hopkins Street, Cincinnati, Ohio. The attendance was large, and the interest deepened as the Conference proceeded. Prof. G. H. Brooks and each in his way, demonstrated the power of the human mind to receive impressions from the spirit world.

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"Religion as revealed by the Material and Spiritual Universes," (price \$1.00 postage 10 cents), and "Light and Color" (price \$4.00) by the well known author, Dr. E. D. Babbitt, are books that attract unusual attention. They are both handsomely illustrated, with illuminated covers. Mr. John Rutherford, a cultured gentleman of Sunderland, England, writes to Babbitt, concerning his late work, "Religion as revealed by the Material and Spiritual Universes," "I am exceedingly pleased with your work, 'Religion.' It is a most important addition to the literature of the subject. I think, our views of the progression and ultimate salvation of all souls on a sound and philosophical basis. Hitherto, on this subject, it must be admitted, our hearts have been stronger than our heads; but in 'Religion as revealed by the Material and Spiritual Universes,' you have shown us the intellectual capabilities being equalized, and that the intuitions of the spiritual nature and the promptings of the intellectual are true."

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The wise proverb and the fool's confession by their contrast, that a life of employment is the only life worth leading. —Palmer.

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A CARD.—During the next six months there will be a large number of people out of employment on account of the drought, in some parts of the country there is a great deal of suffering. There are plenty of men and women in this country who if some friend would put them in the way of earning a few hundred dollars during the winter months, would be glad to do so. A large Manufacturing Company in New York are now prepared to employ a number of men and women in the winter months. The business is honorable and profitable, and the wages are good. Address, The Manufacturing Company, 100 N. 1st Street, New York City. The Household and Farm in the lease of October 1st, 1882, will be sold at public auction. The property is one of the most valuable in this city in the best ever made in the country. The property is one of the most valuable in this city in the best ever made in the country. The property is one of the most valuable in this city in the best ever made in the country.

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"Lo, I am with thee,"—Jesus.

BY MRS. G. D. STEPHENS.

Another shining pearl of truth,
Upon the vernal thread of time,
The Christmas season, when we sing,
As the Christmas joy begins to shine.
O'er the royal march of Truth
Is heard by every listening ear,
And Nature glowing with youth,
Rejoices her harvest, year by year.

The poet of the long ago
Mays in our midst with regal grace,
Beating Truth's sacred seal to show
He still her prophet to our race.

The ocean, parted by the rod
Of solemn, guided by the hand
Of Love, the Lullaby song,
Who rebuke sky and sea and land,
Close o'er the electric fire
To hear our thoughts beneath the wire.

Thus blinding their high words of bliss
By the vibrations of the soul,
To the immortal life of peace,
While the eternal ages roll,
While solar light's imperial darts,
Owning no elemental part,
Descend in Truth's eternal mists,
Arc's high magnificence to our sphere.

Showing to our enraptured gaze
His power to break the bonds of night,
And that he holds in his rays
The charm of music as of light,
Thus proving that our common air
Is one vast harp of countless strings,
O'er which his beams can ever sweep
And, on a beauty's radiant wings.

That harmony within our souls
Enables us to catch the key
Of the deep mystery that rolls
Around the worldly ecstasy.

And thus redeeming law in love—
The Christ who dwells in our hearts,
Till here as in the spheres above
All life becomes a Christmas day.

Baltimore, Dec. 1881.

"The Platitudes."

BY G. D. JACKSON.

To the Editor of the Religio-Philosophical Journal:
I have spent the earlier hours of a clear
November evening with the telescope.
The brightness of the planet Jupiter, above
the eastern horizon, had opened out through
the optic tube, to all the grandeur of his
glittering globe, his belts of storm and
revolving moons. Westward and above him
Saturn, with its marvellous appendage
of rings, those puzzles to the physical analyst,
and with moons less conspicuous, showed
like a solitary diamond in the blue depths
of ether. Near them, scarcely
dim in intensity of distance, stood in its
more than century-long orbit of revolution,
the planet Neptune, of modern discovery—
felt by the delicate nerves of the astronomer
before it was numbered by his telescope.
On the left and lower towards the
horizon, arose a Aldebaran, so named by the
wandering Arabs, a fixed star of ancient
astrological fame, showing in the glass with
sere and fiery redness. Near and above
Aldebaran, beamed as did, over the land
of "the sweet influences of Plutarch"—
the Plutarch looking to the naked eye
a trifling cluster of "seven stars" (now but
three) or faintly twinkling in the vault of
night; but to the eye of science a universe
of innumerable vastness; "so distant
its measureless spheres."

The double stars, as those in the Swan,
in Lyra in Cassiopeia, also appeared, as ever,
with the bright contrast of beautiful color,
the single and double stars, to the eye
received by the telescope, into pairs or
quadruples of revolving suns and systems.
All these had passed in review, and I had
even looked into the deep gulf of Nebulae
in the sword of Orion, and contemplated
the vastness of its grand diurnal march
across our sky.

Seated afterward by a comfortable fire, I
became absorbed in the contemplation of
all these wonders. The incalculable
with the bright contrast of beautiful color,
the single and double stars, to the eye
received by the telescope, into pairs or
quadruples of revolving suns and systems.
All these had passed in review, and I had
even looked into the deep gulf of Nebulae
in the sword of Orion, and contemplated
the vastness of its grand diurnal march
across our sky.

Suddenly an added brightness eclipsed
the glowing embers of my fire, and there
appeared within the "winking light" a
mass of lofty blue and glowing rays of
power, yet benign and kindly, saying:
"Mortal, wouldst thou more nearly view
these things, then come with me!"

Fear seemed banished by the presence
of my inspired friend. Unabashedly
I signified a glad willingness to
accompany him, and felt at once endowed
with a measure of his strength. Earth
and earthly feelings receded together, as hand
in hand we flew, as if the flash of light
revealed that position of the heavens
containing the objects of my late vigil. A
sense of the cold darkness through which
we sometimes passed was felt, but not
suffered. The piercing eyes of my companion
seemed to clove the darkness and cleave the
lightning flash. Our swift flight allowed
no perception of the wandering meteors;
no recognition of the orbit of Mars, as we
crossed his track and saw his ruddy disk
far on our left. Taking no note of those

fragmentary planets, the asteroids, in the
great gap between Mars and Jupiter, we
passed at the threshold of the latter great
planet to comprehend, if possible, by nearer
view, the gigantic grandeur that had so
often impressed us at a distance. But here
he has dimensions that he has not yet
cooled and ripened as a habitation for
sentient creatures. "With clouds and
storms around him thriven, tempest o'er
tempest rolled," he moves in swift majesty,
surrounded by his moons, to become after
the lapse of long ages (as the moons now
are) the seat of life and beauty.

A divergence of some millions of miles
to the right, took us by Saturn, the rings
planet, another stupendous globe, but not
nearly so large as Jupiter. The distances
of this distant world, so ever in the night
season, a tenuous arch of varying con-
ditions, spanning the sky, of bright-
ness comparable to that of our moon. The
spectacle was indeed sublimely beautiful;
but we tarried not long in our journey
there only well begun. Neither did we
long stay at the orbit of Uranus or Neptune,
the two planets, the two points of our
solar system, but launched into the great
depths of space beyond. Through these we
saw far faster than speeds the light, our
destiny being alone in Mythology yeldest
daughter of Aëthra, brightest of the Furies
group.

Soon our fearful velocity, across this
trackless waste of untold millions, on the
line of approach toward that glorious sun,
became apparent in the paralysing effect;
the Platitudes indeed in angular dimen-
sions, apparently receding more and more
from each other, until, on our arrival at the
planetary system surrounding Aëthra, as
their glowing central sun, the others of the
group had become so small and distant
place among other stars, almost capitate
on either hand, appearing still, only as im-
mense distant stars of bright but varied
magnitudes. Upon one of the beautiful
planets belonging to the system of "Aëthra"
we found the truth of our fearful flight.
The Angel his footsteps stood upon that
of ripened and perfected world that I
might read the lessons there opened before me.
The climate appeared one of perfect
calm and balmy, without the breeze
that fanned the cheek seemed surcharged
with the freshness and "Ozone" of vitality,
which, with the mild rays of the Planet
sun, diffused warmth and strength over all.
Growth and production of the masses of
life in fruit and verdure, in abundance
plenty. The cities, and even the rural
dwellings of the inhabitants, showed struc-
tures of combined beauty and utility, sur-
passing the architecture of Rome and
Greece, which, as we passed, showed no
room nor need for the hovels of the poor
and depressed. The habitations were fitting
dwellings of a land so fair. We saw neither
halt, nor blind, nor lame, nor sick. The
health and joy, every man was bright-
ly beautiful, and to compare them was like
contrasting many roses of perfect bloom;
while each youth was a model of promised
manhood, from whose clear eyes shone
ad intelligent wisdom to regulate his bound-
ing vivacity and "fresh budding sense of
being."

The laws of heredity, wisely studied and
obeyed, had done their perfect work. Every
nation, which, as we passed, showed a
countenance befitting by a maternal and
happy smile—surrounded by her offspring
apparently thankful for every child "as
had gotten of the Lord." The model man
stood erect in his grand strength and
wisdom, jointly with his helpmate, the
guides and guards, in family and in state,
of all this glowing life of harmony and
happiness.

And the aged what of them? Not
weakly, with aching palates though failing
physical frame, yet with eyes beaming
under the influence of an immortal hope,
trust and knowledge, they were found only
as faded autumn leaves, in beauty and
brightness. While remaining to those
who cherish their declining years, a pleas-
ant measure of the wisdom and experience
acquired in their well spent lives, they are

"Only waiting till the shadows
Are a little longer grown."

I was overwhelmed with admiration and
exultation. Oh how was all this perfection
attained to? In answer my companion
took me to the homes presided over by wise
and loving parents, where the results of
their influence was delegated to teachers
equally wise and benevolent; to the marts
of trade and industry, where all seemed to
own the influence of a desire for the general
good, over and over for the results of
their industry. Betrayed by skillful laws
framed by pure legislators, many evils now
rampant on earth had almost become ex-
tinguished amongst this wise and happy
people. No usurers or other plunderers,
by cunning arts, were allowed to draw
from an over-laboring people, the lion's
share of the fruits of their toil. Money,
which on earth is known as a "root of all
evil," there is but the tool of exchange—
the handmaid of trade and production, but
never their mistress. And, spirit, the
manufacturer and sale of which is here
nursed for public revenue, filling the land
with a fiery inducement to crime and desec-
ration, are there under the law of most
stringent regulation, and as a consequence
the prison and the gallows are unknown.

After visiting and observing all these
things, the Angel guide turned and ad-
dressed me: "Go! tell to the people of the
far off, of our great cause. Tell them
to shun their unending prayers
to a God they do not appreciate, and whose
sins are weary of their cringing supplica-
tions; to cease praying for salvation from
imaginary evils, by methods equally imagi-
nary; to stand erect and do manful and
intelligent battle with the evil, physical
and moral, self-derived before them. Hav-
ing ceased the sacrifice of rams and goats,
let them adopt that so wisely recommend-
ed for them to meet every man's tempt-
ation to ensnare their fellow-creatures in crime
and suffering. Tell them to take dissemi-
nating counsel, not only from the example
and precept of the divine man of Nazareth;
but from all divine men and women
before and since his day. Say to them:
'Watch as closely the laws of life and
of human intercourse, in family and in
state, as you have studied the laws of
light in forming the optic tube, whose far
reaching eye drew me to visit your distant
world. Put your shoulders to the wheel of
life persistent effort in the other directions
indicated, and apply the discoveries made,
to the correction and amelioration of your
condition; to meet every man's tempt-
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Rev. A. L. Lindsey, in an address to the natives of Alaska, used the following language: "You must learn to live like Christians. For this purpose we send teachers to you; and nothing can save you but the Gospel of Jesus Christ, which they have brought you. Wish to help you to work in God's vineyard? Then you must be like Him, and love your neighbors as you love to yourself, and submit to Him, and obey His commandments, and submit to His will, by giving Him your influence for the improvement and salvation of your people. Alaska belongs to you, and while people have no right to crowd you out. But they will surely do it, if you continue to follow your old ways." It is a statement that "nothing can save" but Christianity, shows an unparagoned ignorance on the part of Mr. Lindsey.

The Grass Lake, Mich., News says: The old Updyke house near the lake is said to be haunted. A woman in white is seen, doors banged, lights flash, etc., and it is averred that a week or two ago, as a belated resident of that town was on his way home, an impalpable something in white came out of the old building and walked beside him, moving when he moved and stopping when he stopped. He struck it, but only hit the air. Then, again, it is said the house will become brilliantly lighted up, but on the approach of any one the light will dis-

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